لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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# THE REVIEW OF RELIGIONS

*Shahadat 1350—April 1971*

**EDITORS**

**S. D. AHMAD** **M. G. AHMAD**

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# The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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Printed at the Nusrat Art Press, Rabwah and Published by M. Masud Ahmad B.A. for the Sadr Anjuman Ahmadiyya, Rabwah, Pakistan.

# THE REVIEW OF RELIGIONS

## A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, *social and economic questions, Islamic* mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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**Annual subscription including packing and postage :**

| | | |
|---|---|---|
| 1. | Pakistan, India and Ceylon : | ... Rs. 10 |
| 2. | England and other sterling areas | ... £1. |
| 3. | U. S. A. and other dollar areas : | ... $3.00 |

*Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amoun tofsu. bscription*

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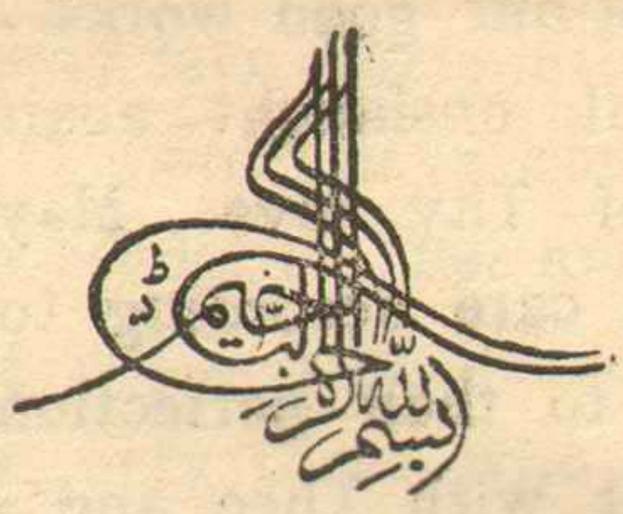

نحمدہٗ ونصلی علیٰ رسولہ الکریم


# The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXV SHAHADAT, 1350—APRIL 1971 No. 4


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# *A Prayer for Divine Favor*

Addressing the community on Friday Ikha 4, 1349 A.H. the 4th October 1968, the Amirul Mominin Khalifa-tul-MasihIII explaining the meaning of the prayer

رب کل شیئٍ خادمک رب فاحفظنا و انصرنا والرحمنا

revealed to the Promised Messiah (grace and peace be on him) said "O our Lord-God everything is serving Thee and under Thy law of conquest is doing the job Thou hast assigned it and with our eye of certainty we have observed that Thou hast made everything of the heavens and the earth sub-servient to us and Thou hast granted us a profusion of all Thy favors, both tangible and intangible, our souls and our psyche are overwhelmed by Thy graces. Thy duty of thanksgiving is hardly in the range of possibility, but O our Lord, our adored one, we are Thy devoted servitors. Hear then the entreaty of Thy serfs and O our Lord take us under Thy protection and save us against perdition. Let

not our wrongs, our deficiencies, our misconduct, our transgressions and our delinquency offset our good works. May the satanic forces never score a successful onslaught againss us! May we never deflect from the ways of Thy love. May each one of us avail of Thy perfect fostering care according to his capacity and may we develop our talents to their perfection, ever moving closer to the points of attachment with Thee and may stay entrenched in the conviction that our adorable Lord is guardian over everything and the real mainspring of protectiveness.

Whoso then, O our Lord, is not tagged to Thy apron must tumble into the pit of annihilation. In obedience lies the key to Divine protection.

O our Lord-God Thou art the only Almighty, Omnipotent Who never tires of extending His protection to the heavens and the earth and everything subsisting betwixt them. Thy knowledge is all-comprehensive and Thou hast the power to grant protection to everything. Take us then under Thy care, O our Creator-Lord and save us against flunking.

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And O our Lord-God everything is Thy servant. Come then to our aid—we know they alone succeed who enjoy Thy support. If Thou wouldst deny us aid and support, who is then besides Thee to come to our rescue? All the props are feeble and fragile—it is only Thy support that is worthy of reliance and trust. Hence, O our Loved Lord, we place our trust in Thee alone. Pray grant that we stay on with the party deserving of Thy promise و ان تنصروا الله ينصر كم (Al Quran Ch. Muhammad 8 ("if you support the cause of Allah, He will grant you His help").

O our Lord, we can respect Thy boundaries with Thy help alone and can honor the commitments we made to Thee as believers. Observance of Thy commandments and absention from Thy prohibitions is far from possible except through grant of power by Thee. O our Lord, since everything is in Thy service, grant us the strength to become Thy aides so that we may qualify for Thy support and backing in Thy eyes. Come then

to our help our Lord-God, for those who are favoured with Thy support and backing never face discomfiture and defeat. We have put our faith in Thee O Lord, have compassion on us therefore, and grant us the ability to render to Thee and to Thy Favorite Prophet Muhammad (blessings of peace and heavenly graces be on him) duties of obedience, for, only those who are so guided, merit Thy mercy as Thou hast commanded "obey Allah and the Prophet so that you may be treated mercifully (Al Quran Al-i-Imran 132)."

O our Lord, grant us the strength to relate our conduct to Thy great attributives and to pursue the paths of piety, for the pious-minded followers of the guidances of the Quran alone qualify for compassion in Thy eyes as Thou hast laid down "Follow it with a God-fearing feeling of piety so that you may be treated compassionately—(Al Quran Ch. al-Anam 156)".

And O our Gracious Lord, favor us with certain faith in Thy word "Verily mercy is closing in on the virtuous—Al-Quran Ch. Al Araf 157",

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Grant us, Lord, the power to implement all the requirements of belief and of Islam in respect of all their attendent conditions and grace us with mercy. Everything is in Thy service.

Take us then in Thy protection; come to our help and favor us with Thy compassion."

## protectorate of Allah

Through this prayer, the meaning and sense of which I have briefly touched upon, Allah, the Magnificent, has required of us to glorify His true Oneness and His perfect universal providence rendering to Him labors of love with dutifulness, bending down before the All-embracing providence with supplications, for, only those who enter the protectorate of ths Generous Lord are favored by Universal providence and conceded His support and His backing—there is no other way to it.

Take a look around at any object in the world, the sun, the moon, the stars in the firmament, the trees, the brush, the flower-plants, gems and diamonds, emeralds and rubies, coal and

lime-stone, or all the particles of the earth and the atomic energy posited in them, in short everything has been pressed into service by Allah, the Glorious, and in the wake of conquest, serves only the ends determined and decided upon by its Creator-Lord and all the servants of God are incapable of causing harm or hurt or injury or putting into hardships anybody as long as He does not so determine. And as Allah, the Illustrious, has said everything has been subdued for man and pressed into his service, small and big, the properties of which we understand and know to an extent and their underlying properties and essences that have not been revealed to us, have been pressed into the service of man. Evidently it is the person of Allah alone that has substance, He wants to promote the growth of man to perfect development and has laid the law that no object created by Him should hinder the spiritual or physical growth of man against His will, but, there are many unlucky individuals who offend Allah, the Supreme, by means of their own handiwork, with the consequence that all that Allah, the Sublime, has commissioned in the service of man turns on him with torment and causes him grief, drawing his away from life and liveliness and light to darkness, barring his entry to the heaven of Divine pleasure and directs his face to hell. All pains and afflictions whether they are physical or spiritual are due to the will and pleasure of Allah, the Great, and are regulated by His laws. We have, therefore, been required to bend before Him and supplicate to Him, that, we cannot avail of His all-embracing providence, in full measure, unless we get full coverage of His protecting Hand, never without His support and help and not until He is pleased to treat us with compassion.

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## Divine Protection

Protection (Hifazat) means saving from loss. Allah, the Sublime, has very explicitly revealed in the Holy Quran that it is He who takes upon Himself the task of saving everything from becoming a total loss and to lead man through His universal

providence to his perfect development. He takes him in His own care and until he is favored with this Divine coverage, man is in constant danger of wasting away. Take for instance our charities and acts of public service. If one is in enjoyment of the care of Allah, the Most High, these acts of charity and public relief are purged of taunts to the beneficiaries. If our prayers are not free of ostentation and show-off, they cannot qualify for Divine protection. Until one is favored with the ability to avoid ostentation and show-off, his open acts of worship, prayers and fasting do not merit Divine protection.

In short Allah, the Glorious, alone provides His protection to man for the development of his capacities, protection through the benefit of His all-embracing providence, and when He con-*descends to so take him in His care, it becomes within* **easy** reach of man to attain to his spiritual and physical growth.

## Triple Mercy

Since the help and support of Allah, the Glorious, is indispensible to man for his security, he has been therefore required to pray to the Lord—God for protection. It must be brone in mind that the way to security lies through obedience and only one who has His backing and support he alone enjoys His security and none can force the hands of Allah, it being evident that He should Himself be disposed to favor man with His compassion.

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The Promised Messiah (peace be with him) was taught this prayer through Divine inspiration. He said it was the Great Name, for, by means of it one turns to prayer after confessing His true One-ness and universal providence, to seek three basic needs from the Magnificent Lord (1) His protection (2) His support (3) His compassion.

One who is aware of the providence of His Lord and of owing Him duties of service, involves himself in His love with an urge, a fire in his heart that true love has kindled and knows full well that his life is without meaning and lacks a

purpose if he failed to forge contact with His Lord and that the aim of his existence shall be amply served if Allah, the Glorious, would favor him with mercy namely that, firstly, He is pleased to grant him His protection, secondly, help him and succour him all the time, and, thirdly, ever treat with compassion.

This is a very comprehensive prayer. The Promised Messiah has observed that one who recited it with constancy would enjoy security against every mishap. May we be favored with the fruits that its recitation with sincerity of heart yields, may we be secured against every earthly and heavenly calamity and may all thc attacks of satan fail and may men engage themselves in works that are beneficial to us and may the rest of the creation likewise appear pressed into service to our advantage. Amen!

Eng: *A. G. Soofi*

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# THE HOLY QURAN

*(By the Promised Messiah)*

The Holy Quran is wisdom and abiding law and the treasure-house of all disciplines and thus its first miracle is the excellence of its teaching. Its second miracle consists in its grand propheices. The Fatiha, the Tahrim and the Noor carry tremendously glorious propheices. The Meccan life of the Holy Prophet (peace and graces of Allah be on him) is replete with prophecies. If a man of wisdom were to ponder these, fearing God, he will have some idea of the abundance of insights into the future granted to the Holy Prophet (peace and blessings of Allah be on him). Is it something of small significance to say when all his people were hostile to him and he had no helper and no friend that سيهزم الجمع و يولون الدبر all the confederates will be defea ed and turn their tails. In the context of his circumstances, verdict of his end had been pronounced. But in that situation he prophesied his own victory and the disgrace and discomfiture of his enemies and so did it come about.

Now how grand and unmatched are the prophecies about the dispensation that was to arise after 1300 years and about the signs and situations of its time. Come out with the prophecies of any book to be found in the world, then look into the prophecy of the Holy Quran : I, Allah, am the Most knowing. Romans have been overwhelmed by the Persians at their frontier and are sho tly, in a few years, certainly going to overcome them. The knowledge and causes of the past and the future events rest in the hands of Allah. The day, Romans win, the believers shall also rejoice.

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Now reflect and see how astoundingly grand is this prophecy. It was made at a time when the weak and feeble position of Muslims was faced with danger. They had neither means nor

power. In these circumstances their opponents had given the verdict of their impending extinction and annihilation.

God set a time limit herein and made the prophecy two-fold by saying that the day the Romans would overpower the Persians, the Muslims will be rejoicing over their own victory. The prophecy accordingly found fulfillment on the day of the Badr when the Romans won on one end and the Muslims had their victory at the other end. (Malfuzat Vol 111 pp 43-44).

## Arrogance has manifold sources

*(By the Promised Messiah)*

Arrogance has many shapes; it sometimes expresses itself through the eye when one stares at another person; it clearly means that he is contemptuons of him and thinks big of himself. At times it emanates from the tongue and often manifests by means of the head and by means of hands and feet. In short haughtiness has multiple sources. The believer should shun all of them and not one of his limbs should exude pride and become its channel.

Sufis hold that man carries within him many goblins of despicable behaviour and when they parade they keep coming up and the last goblin is that of arrogance which stays put but makes its exit through the grace of God attendent upon hard exertion on the part of man.

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Many people think they are humble but they harbor one or the other kind of haughtiness. One should therefore beware of even the subtlest form of arrogance. Some time arrogance is due to wealth. A rich man regards others as paupers and looks down upon them as too small to cross his path. At times, it is due to family and tribal ties. One starts thinking high of his lineage and regards others as of lowly origin. At times arrogance owes its origin to knowledge. When a man speaks an incorrect word, he (the knowledgable one) pounces upon his slip and hollers out that the fellow was incapable of even uttering a single

correct syllable.

In short, arrogance is of many varieties all of which render the subject unwortly of virtuous practice and deprive him of doing good to others. One should abstain from all of them. But absention from them calls for a death and until man is ready to accept this death, the blessings of God, the Supreme, do not descend on him, nor would God, the Excellent, become his guardian. (Malfuzat Vol pp 401-402)

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Eng : A. G. Soofi

# Sayings of the Holy Prophet

Abu Musa Asha'ri reports the Prophet of Allah (blessings and peace of Allah be with him) said, "The upright cashier who pays out, with a willing heart, in full, the amount he has been commanded to disburse, will qualify for meritorious reward equal to that of the donor." (Bukhari Chap. I part IX)

Abu Musa Asha'ri reports, "I called on the Prophet of Allah (peace and graces of Allah be on him) with two members of my tribe and did not know they had come to seek office which he (the Holy Prophet) refused saying "We never employ in our service those who seek office". (Bukhari Chapter I Part IX)

Abu Huraira reports the Holy Prophet (blessings and peace of Allah be on him) observed, "Allah, the Glorious, says, 'I shall be the enemy of three persons on the Day of reckoning, of the one who made a pact in my name and then dishonored it and of the one who sold off a free man and ate up the proceeds and of the one who hired a labourer and exacted the full measure of his labour but did not pay his wages.' "

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(Bukhari Chapter I part IX)

Ans has reported : The Prophet of Allah (peace and grace be with him) was giving his address on Friday when some people stood up and cried out saying "O Prophet of Allah there have been no rains and trees have withered and cattle are perishing; pray to Allah to send rain to us". Then he prayed twice, "O Allah favour us with rain". By Allah we did not see a patch of cloud in the sky before and then suddenly a cloud rose and started pouring. He (the Prophet) descended from the pulpit and led the prayer. The rain did not cease pouring till the following Friday. Then as the Holy Prophet (peace and graces of Allah be with him) took his stand to deliver the sermon,

people agaín lamented to him that houses had collapsed and communications had been disrupted and begged him to pray to Allah to end the downpour over them. The Holy Prophet (blessings and graces of Allah be on him) smiled and prayed, "O Allah let it rain around us and not on us".

The clouds then burst asunder over Medina but rain kept pouring down on its suburbs with not a single drop falling on Medina. Then I saw Medina looked like a crown atop the surrounding water. (Bukhari part IV Ch. 14).

Eng : A.G. Soofi

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# *Dues and Duties of a Muslim*

In his Friday address at Rabwah on 25 Fath 1349 A. H. (December 25, 1970) the Khalifa-tul Masih III observed :

In the verse واعتصموا بحبل الله جميعا (Al-Quran, Chap : Al-Imran 104) Allah, the Glorious, gave a premptory command to the Muslims to hold fast to His rope end not to get scattered in disorder. Hablullah, (the rope of Allah) stands for the principles of guidance through observance of which man gets close in union with God. The commentators, therefore, hold the grand Quran as the rope of Allah. It also means the basic concepts of pure wisdom which are in other words the principles of true human nature. It would therefore appear that the principles of guidances and ordinances of law enunciated in the Holy Quran are in consonance with true wisdom and pure human nature. It is, therefore, imperative that if man wants to achieve the object of his existence, he should lead his life in the light of these directives and guidances which are patterned to the Divine nature according to which Allah has fashioned mankind.

فطرة الله التى فطر الناس عليها

(Al-Quran Ch : Ar-Rum 31).

Another meaning of *hablullah* is the covenant of Allah, the pact that has been made with Allah or the covenant laid by Allah to which one should hold, with a firm grip. What are the covenants that Allah, the Magnificent, has laid on man and what are the covenants that He has obligated him to observe, have been set forth in detail in the Holy Quran. At present I would refer to only one point.

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The Holy Prophet (peace and blessings of Allah be on him) laid down :

من صلى صلوتنا واستقبل قبلتنا واكل ذبيحتنا فذالك المسلم

الذی له ذمـة الله و ذمة الرسول فـلا تحضرو الله فی ذمته ـ

"One who offers prayers like our prayers and faces our *Qibla* and eats the meat slaughtered our way, he is a Muslim, for him is Allah's guarantee and guarantee of the Prophet of Allah. Let none therefore, run counter to Allah in His protecterate".

(Bukhari-Kitabus-Salat pp. 55)

Muslims have thus been placed under the covenant of Allah, the Supreme, in a mutual pact, to regard such an individual a fellow—Muslim entitled to his political and social rights.

## The Qibla

To me it appears to carry a very charming hint- Muslims became divided into many sects. We offer prayers with our hands clasped. But Malikis and even Shafiis I believe say prayers with their arms hanging loose. But whether a Muslim is praying with his hands clasped or his arms hanging free, he is facing the *Qibla* invariably. The words "facing our *Qibla*" meant that Muslims could differ in their posture in prayer, there could be differences in other minor details, but the fundamental imperative in the observances of prayers is that the face should be directed to the *Qibla*.

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One who is faciug the Qibla while engaged in prayer cannot, therefore, be denied the rights to which Muslims are entitled on the ground that he was praying with his hands clasped or with his arms hanging loose (wherever a group favouring one posture or the other is in power). This is a covenant that Allah has placed on the nation of Islam. According to leading exponents the Muslim in terms of the above-quoted reported word of the Holy Prophet is in the protection and security of Allah. It means that Muslims are obligated to protect his life, his property and his honor. They are not permitted to use blasphemies under some self-devised rules against a person who offers the prayer the Muslims offer with his face turned to the Qibla and eats the meat slaughtered the way Muslims do and does not eat meats

not so slaughtersd. I really wonder how foul profanity has gained popularity with a section of Muslims. They feel they are doing an act of merit by indulging in doggerel and filthy mouthfuls. One who fails to respect the life, honor and property of a Muslim contravenes the directives of the Holy Prophet (blessings and peace of Allah be with him) and disregards his example and violates the guidance of the Holy Quran. He laid great emphasis on it and warned against its infringement. In that case what would happen he did not say, leaving it to the good sense of the wise who could very well see how Allah, the Great, would treat such a person—He is the sole Master and one should spend his days in awe of Him.

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The authorities in their explication of this *Hadith* have interpreted the guarantee of Allah and His Prophet "as His quarter and His covenant covering such a person. لا تخفرو الله has been interpreted as "do not be dishonest to Allah in respect of His covenent". And و لا تعرضوا فی حقه "make no inroads on his rights", its other meaning, according to them being من ماله و دمه و عرضه "his property, his life and his honor." Muslims have been charged with protecting all these.

"Hold fast to the rope of Allah" thus constitutes a very beautiful, comprehensive teaching. If the nation of Islam were to take to it as Allah and His Prophet wish, a cultural pattern in a charming atmosphere can be possible, in relation to which the Holy Prophet (peace and blessings of Allah be on him) said "differences among my people could be a source of grace,'.

A brother often differs frcm a brother, husband and wife hold divergent views and so do mother and daughter and father and son. God, the Maginificent, makes a manifestation of His glory through each creation. The temperamental diversity of men points up only the Oneness of the Creator of the human race.

Eng: *A. G. Soofi*

# MOON IN THE EAST

A short biography of the late Khalifa-tul-Masih II

*(by A. G. Soofi)*

—VII—

## The Nehru Report

The Khalifatul Masih II after a close study of the Nehru Report, wrote a comprehensive rejoinder ripping apart its entire body and outlining a charter of Muslim demands. He observed that the Nehru report did not represent the Indian Muslim viewpoint; it took away even the existing rights of Muslims ; refused to accede any demand of minorities ; it rejected joint electorate ; it proposed a unitary central Government ; it did not touch the language issue ; it disposed of the demand for religious and economic freedom in a maze of verbiage and scouted the idea of safeguards for the interests of minorities.

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## Muslim Demands

The Khalifatul Masih II reiterated in his rejoinder the Muslim demands he had been advocating over the past years :

1. He stressed the necessity of separate electorates.
2. He urged the introduction of full autonomy in the Frontier Province and in Baluchistan, two Muslim majority Provices.
3. He insisted that the predominently Muslim Sindh tract be separated from Bombay and constituted into an autonomous Province.
4. In no provinces the current language and script should be disturbed.
5. Government shall have no power to interfere in religious freedom and freedom to propagate religion.
6. All these demands should be safeguarded through incorporation into the constitution and no change should

be effected without a 2/3 majority vote of the representatives of the community directly concerned during three consecutive and duly elected parliaments.

## Warning to Muslims

In a warning note to the Muslims he advised them to give a hard look to their current demands which he felt were inadequate, as for instance the important question of woman suffrage, foreign affairs, sanctity of Juma (Friday), Muslim personal law and proportionate representation in Provincial High Courts.

He suggested a meeting of Muslims at an all parties Muslim conference level to scrutinize the wickedness of the Nehru report, to hold protest meetings in all towns and suburbs in condemnation of the Nehru recmmendations, to apprise the Muslim public of the danger that the document posed to Muslim interests, to enlighten informed opinion in Britain on the mischief the Nehru report planned against the Muslims of India. He warned that if the all important question of Muslim rights was left to be settled at a future date, Muslims will have no choice in the matter as Hindus will be too firmly entrenched in the seat of power to let a minority hustle them out of it and there would be no third power around to settle the issue. The time for positive and preventive action, he finally insisted, was "now or never".

"I do not ask you to desist from the struggle for India's freedom, Now that England has itself acceded the right of India to self-determination, whatever just effort is made in this behalf, I am with my brethren. But what weighs on my mind heavily and depresses me immeasurably is the fear that Muslims might agree to a future shape of Government without having secured their rightful interests."

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He offered his services and the services of the extensive and well-knit organization of the Ahmadiyya community in this behalf for a joint inter-Muslim campaign in all reasonable ways.

The rejoinder was published in book form in Urdu, English and Bengali and was widely distributed in India and Britain and

among Muslim leaders, Muslim intelligentsia and British statesmen greatly appreciated the value and force of the Muslim case the Khalifatul Masih II had so admirably and vigorously made out.

## Public Protest Meeting

The Khalifatul Masih II next took the matter right to the grass root level, the Muslim masses. He directed the community on October 8 1928, to organize anti-Nehru Plan Committees among Muslims everywhere, in every city, town and suburban center, and hold public meetings to protest the Nehru plan of Muslim liquidation and to communicate the resolutions voicing Muslim demads to all Governments, Central and Provincial, to all Muslim League branches, to all political organisations, to the Simon Commission and to the press.

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## Muslims up in Arms

There was suddenly an upsurge of enthusiasm among the Muslim masses all over the country. They organized public protests and gathered together at the platform of unity as they had done so magnificently on the Holy Prophet's Day. Muslim Indian was now awake to the danger that the rising tide of Hindu ambitions portended. It had also again become aware of the value and importance of closing its ranks. It knew clearly the significance of the safeguards that had been demanded. Particular emphasis had been laid by the Khalifatul Masih II on pressing home his viewpoint in politically advanced Bengal where Hindus collected the fat of the land and Muslims developed the soil, where Muslim majority was pawned to the Hindu money-lender and where even elementary education facilities were denied them while Universities were dominated by Hindus. Malik Ghulam Farid was deputed to this far-off region of Islamic numerical strength and political bankruptcy and economic bondage and educational backwardness. Malik Ghulam Farid, in a whirlwind tour of the province, stirred public opinion. Thundering protests were voiced at Caleutta, Chittagong, Khulna, Brahman Barya, Bogra, Rangpur. In a short period of time the whole

region was ablaze with flames of indignation against the threat of Hindu imperialism.

## All India Muslim Conference

In the midst of this atmosphere an All Muslims Conference met at Patna to consider the Nehru Report and its implications. It was presided over by Maulana Muhammad Ali Jauhar. The Conference embodied in its resolutions all the recommendations proposed by the Khalifatul Masih II with one exception—it agreed to joint electorates hedging it with some conditions.

## All Parties Convention

At the same time Pandit Moti Lal Nehru was forced to invite an All Parties Convention at Calcutta on December 8, 1928, to consider the Nehru report and amendments to its proposals. The Convention was representative of many political parties, the extremists, the moderates, the Congressmen, the Swarajists, The Khilafat Committee and the All India Muslim Ulema (Divines League). The Ahmadiyya community was represented by Dr. Mufti Muhammad Sadiq and Daulat Ahmad Khan Attorney-at-law. Mr. Muhammad Ali Jinnah moved a few amendments embodying some basic demands of Muslims and in moderate language appealed to the good sense of the Hindus to incorporate the same in the final draft. The demands were turned down by the powerful Hindu vote. Another package of ten amendments moved by Dr. Sadiq representative of the Ahmadiyya Movement was discussed but fared no better fate.

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## Muslim Leadership Frustrated

Muslim leader-ship was in a bad mood. It was frustrated. Hindu leadership was riding a high horse. It was power-drunk but little knew that it was riding to a fall. The Muslim leaders called an All India Muslim Conference to consider the situation. The break with the Hindus had been complete, The parting of the ways was clear. What course the Muslims should take and what part they should play and what goals they should set

before themselves and how should they get started towards the realization of their objectives—that was the agenda henceforward. The Conference was in session on December 31, 192 through January 2. 1929. It was attended by most of the Muslim leaders including the representatives of the Ahmadiyya Movement. His Highness Sir Agha Khan was in the chair. The Conference adopted a package resolution covering substantially the safeguards and demands urged by the Khalifatul Masih II. This resolution became the foundation on which Mr. M. A. Jinnah later built his famous fourteen points.

## Muslim League Rejects Nehru Report

The Muslim League met in Delhi on March 30, 1929, under the chairmanship of Mr. M. A. Jinnah who made a scathing criticism of Nehru Report. The League passed a resolution rejecting flatly the status quo the Nehru report planned to perpetuate. The All Muslim Conference paved the way for further consolidation of mass Muslim opinion in favour of safeguards for Muslims in the future constitution of India and in favour of a united Muslim front with a common objective.

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## Railway line extended to Qadian

Qadian, an inconspicuous village, ensconced in the veil of obscurity, lay far off the routes of invading armies and still further from the tracks of traffiking caravans, as if deliberately tucked away out of public sight. It was, during the rail era a forgotten rural townlet and inspite of its traditions of nobility and learning, it was ignored as of little consequence to the world around it. The Promised Messiah's advent made it world famous overnight but it still had no modern transport contact with the rest of India. An old grooved dirt road which had become pitted with deeper ruts was the only link with its neighbouring habitations. The Promised Messiah predicted the growth

of the swamp-infested village into a prosperous metropolis, spreading its wings miles and miles around. The Railway Department suddenly decided to link Qadian with its network of North Western Railway. In December 1928, the first train steamed in from Amritsar where a large number of Ahmadies assembled to have the honour of sharing the maiden journey by the new branch from Amritsar to Qadian with the Khalifatul Masih II who was also there. As he boarded the train after offering late after-noon (Asr) prayers at the railway station, he asked members to join him in praying to God to make the new link a source of benefit to the Center and the Movement. All the way to Qadian batches after batches of Ahmadies boarded the train until passengers were packed close like salmons. When the Railway steamed into Qadian in early afternoon, the whole city population was at the platform waiting to join the reception. Their jubilation was genuine and great as they saw in the new development the beginning of a grand fullfillment of the prophecy made by the Promised Messiah in respect of the future of Qadian. All of them were used to travelling by train but its sudden emergence in the midst of their center was an extraordinary event, a big milestone in the forward march of the movement.

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## Sahibzada Mirza Sultan Ahmad

Sahibzada Mirza Sultan Ahmad, the eldest son of the Promised Messiah, had been a silent spectator and a neutral outsider throughout the life of his holy father and had not actively participated in the movement nor made any statement expressing his views on the claims of the Holy Founder. The Promised Messiah had never been very happy with his son who was seldom home as he was engaged in Government service and most of the time remained on duty at outstations. But the Promised Messiah had in a vision seen Sahibzada Mirza Sultan Ahmad as an angel dressed in black and at his sight exclaimed joyfully "This is my son."

In October 1928, Sahibzada Mirza Sultan Ahmad broke the ice and in a public statement declared that he had never entertained the slightest doubt about the truthfulness of the claims of his father and that he always believed in him as the Promised Messiah but that he was still undecided about the Khilafat issue that had split the community into two camps and hoped and prayed that Almighty God will be pleased to guide him aright in the matter.

## Warning to Muslim Governments

In the middle of November 1928, Khalifatul Masih II, in his Friday sermon, warned the Muslim Governments against their growing leanings towards Western cultural pattern of life and alienation from Islamic tradition. When the Turks, he said, became independent of Western pressure, all Muslims were happy but soon after they started demolishing the ties that bound together Government and religion, replaced the Arabic script with the Roman script. They will not now be able to study the Quran as easily as they used to before and their ties with Islam will grow looser day by day, he feared. The malady was fast spreading in other Muslim countries, he said : The entire Islamic literature was in Arabic and if the script was changed future generations will not be able to avail of their ancestral heritage since national progress received its incentive from the traditions that were handed down to the people from their forefathers, he said.

He concluded his warning with the words. "These are not the means to prosperity. Advancement should be sought through Islam and breaking up the structure of external unity of Islam shall benefit no Muslim Government."

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## Annual Gathering

The Annual gathering of 1928 was held on December 26, through 28 and attendance was unusually heavy. Many old men and women, many non-Ahmadi Muslim brethern and many non-Muslims and members from overseas communities participated.

The Khalifatul Masih's main topic of discourse was the Holy Quran.

## Irreparable Loss

Among those who passed away during the course of the year were prominent companions and other devotees such as a Sufi Maula Bakhsh, Sheikh Nur Ahmad. Mian Sirajud Din, Dr. Karam Ilahi, Hafiz Nur Ahmad, Seth Allah Din and Imam Muhammad Baiza Dubri.

## Conspicuous Success

Female education was making rapid strides under the inspiring leadership of the Khalifatul Masih II who believed that through educated and enlightened women Islamic atmosphere at the home could provide the best cradle for the growing child. During the year Sayyeda Sarah Begum wife of Khalifatul Masih II passed the Adib examination of the Punjab University and stood first. Sayyeda Ummi Daud, wife of Sayyad Mir Muhammad Ishaq topped the list of successful candidates in the Maulvi Class examination of the Punjab University.

## Call for Dedicatees

In order to expand further the mission activity of the Movement, the Khalifatul Masih II called upon youngmen to dedicate their lives to the propagation of faith and place their services at the disposal of the Movement. The response was immediate and heartening.

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## Hajj Pilgrimage Popularized

The Ahmadiyya movement membership comprised mainly poor and lower-level income groups with a sprinkling of the well to-do. Since the movement represented total spiritual revolution, Ahmadies were conscious of all their obligations and tried hard to measure up to the high standard of performance set by the Holy Quran and examplified in the life of the Holy Prophet of Islam (peace and blessings ot Allah be on him and his) reflected and relived in their own day in the person of the Promised Messiah (peace and blessings be on him). Many wanted to do the Hajj duty but few could afford. During this year, however, many were favoured with means to cover the round trip and took the opportunity. The number of Ahmadi pilgrims has cotinued increasing since.

# Khilafat in Islam

—V—

*(By Ch. Ali Muhammad B.A.,B.T.)*

**Says the Holy Prophet (peace and blessings of God be on him) :-**

**قال رسول الله صلى الله عليه وسلم تكون النبوة فيكم ماشاء الله ان تكون ثم يرفعها الله تعالى ثم تكون خلافة على منهاج النبوة ما شاءالله ان تكون ثم يرفعها الله تعالى ثم تكون ملكاء جبرته فيكون ماشاء الله ان يكون ثم يرفعها اللهتعالى ثم تكون خلافة على منهاج النبوة ثم سكت ـ**

**مشكوة ٤٦١**

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"The Prophetic dispensation will continue to function as long as God wills it. Then will He discontinue it. There will, then, follow Caliphate period which would continue as long as God wills it. (According to another saying of the Holy prophet, it will be for 30 years). Then there will be a stop to it. Then will follow a period or absolute monarchy which will continue as long as God wills it. Then will it come to an end. Again there will be Caliphate answering the pattern of the prophethood Then he kept silent.

It is a grand prophecy which foretells the establishment of the institution of caliphate after the end of the prophetic period; then of the establishment of absolute monarchy and lastly of the revival of Islam at the hands of Imam Mahdi and Masih in the latter days. The خلافت or the Pious Caliphate which subsisted for 30 years, was transformed into an absolute monarchy by the Umayyads and the Abbasids. The Caliph-Sultans of Turkey in their double capacity controlled the destinies of the Ummah down to our own days.

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During the last quarter of the 19th century A. D., the Sultan-Caliph of Turkey was hard-pressed by the rising power of Russia and the machinations of the Great Powers of Europe. He was involved in a number of wars with Russia and Austria—Hungary. He had to put down the revolts of his own provinces in the Balkans. The 19th century saw the decline of Muslim states all the world over. The Mughals in India, the Turkomans in Central Asia and the Safavids in Iran, all fell a prey to lethargy, indolence and luxury. On the moral and spiritual plane the Musalmans as a whole were a nonentity. The whole Muslim community become split up into a number of factions—Shias, Sunnis, Wahabis, and scores of others, The Musalamans as a nation ceased to act upon the teachings of the Holy Quran. Translation of the Holy Book into any language of the world was considered a sacrilege. The only use they made of the Holy Quran was to swear by it in the law-courts to recite it loudly and melodiously from tne pulpits. Pondering over the inner meanings and interpretation of the Quranic text was confined to the study of the commenaries written some centuries back. The extent of the knowledge of the so-called Ulema was confined to the study of Arabic grammer, theological tenets, logic and Greek philosophy. The propagation of Islam to non-Muslims was a long forgotten exercise. They had no approach to the beauties of Islam and its excellences. They were Muslims because they were born in Muslim famillies, The indifference to the realistic study of Islam and deliberation over its teachings characterized the whole world of Islam. The malady was of a universial nature, not confined to one particular region or a particular community. The Sunni world of Islam had inperceptibly come to believe that Jesus Christ was bodily taken up to the heavens and that he would come down to the earth in the latter days, to reactivate the Muslims all over the world and in conjunction with the Mahdi would wage war against the infidels and fill the homes of the Muslims with wealth and plenty. Again they had come to believe in predestination nullifying thereby any initiative on

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the part of man. They ceased to believe in the efficacy of prayer which can work wonders in the materiatistic world. They also believed that communion with God was an impossibility. In short, the Muslims as a whole were Muslims in name only. Nothing remained of Islam but its name and nothing remained of the Quran but its words. The spiritual fountains that once flowed freely and profusely became dried up and Islam ceased to be a missionary religion. While the internal condition of the Muslims presented such a dreadful spectacle, the enemies of Islam rose on all sides to destroy it root and branch. The Christian missionaires in an organised form were the first to take the field against the religion of the Prophet. All sorts of weapons were used, no stone was left unturned to convert Muslims to Christianity. The Christian rulers of India patronised their missionaries who dreamed of planting the banner of the Cross on the walls of the Kaba

The Arya-Samaj, founded by Pandit Dyanand of India, also took the field against Islam and the Musalmans. The Brahmu Samajists in their own way were pitted against Islam. Philosophers, scientists and others all attacked Islamic teachings and poisoned the raw minds of students against religion. Such was the condition of Islam in the latter part of thc 19th century The very few pious people among the Musalmans who cherished the good of Islam and of the Muslims at heart, looked to the heavens for the appearance of a redeemer, a renovator, a deliverer. a Saviour of Islam who should come and save it. The succour did come at last. For, did not God promise before in the Holy Quran that it was He who had sent down the Holy Quran and that He Himself would protect it? The protection of the Holy Quran lay, not only in its textual preservation as it was revealed to the Holy Prophet, but also in the appearance of reformers at the head of every century who would do away with all innovations and discrepancies that might have crept in the beliefs or practices of the Muslims. Such reformers, Mujaddids

as they are called, have been appearing at the turn of every century in Islam. It was a matter of course, that the 14th century of the Muslim era should witness the appearance of a Reformer in our own times. No wonder, such a reformer was born in 1835 at Qadian, Gurdaspur, India, in a respectable family of Mughals. Mirza Ghulam Ahmad, son of Mirza Ghulam Murtaza received his early education from private tutors. He found his pleasure in the study of the Holy Quran and the observance of prayers. He loved seclusion and solitude. He attained efficiency in Urdu, Persian and Arabic. Even in his youth he saw dreams and visions and met with some of the prophets of yore, dined with Jesus Christ in a vision and in another, he saw the Holy Prophet himself (peace and blessings of God be on him). "I had a book in my hand when I met him" says Hazrat Mirza Sahib, "What book is this"? asked the Holy Prophet. "Qutbi", said I. Then the Holy Prophet took it from me. As soon as he took it up, it became converted into a beautiful and charming fruit something like a guava but as big as a water melon; When the Holy Prophet cut it into slices for distribution so much honey flowed out of it that his hand was all laced with it up to the elbow. Then he gave me a slice of the fruit so that I may give it to a man who was standing behind me and had just arisen from the dead. Then he put all the other slices into my apron and I gave the slice to the newly risen man who ate it at once. When he had finished eating, I saw that the chair, the Holy Prophet was sitting on, became elevated and his face was beaming like the bright rays of the sun. I was enjoying this spiritual experience when I woke up.

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Even in his youth he saw dreams and visions which invariably came true. As he advanced in years, his visions increased quantitalively as well as qualitalively. When he neared the age of 40 he received revelation from God predicting future events. During the course of four years Hazrat wrote a most comprehensive book in the defence of Islam.

It is called the Barahin-i-Ahmadiyya. It comprehends strong and convincing arguments on the existence of God, the authenticity of the Holy Quran as the word of God and the truth of the claim of the Holy Prophet to prophethood. It also deals with other religions particularly their claim that salvation of man lies through them. It also deals with the most controversial subject that revelation is not a thing of the past or the heritage of a particular nation but it is possible even in this materialistic age. But he said that Islam was the only living religion which provided the means to quality for the gift of revelation and that the author himself was the recipient of revelation from God. He proved by his own personal spiritual experiences that God is a living reality, that the Holy Prophet of Islam is a living Prophet and thaf Islam is a living religion because whoso follows in the footsteps of the Holy Prophet of Islam, is blessed with the gift of revelation, and this is not possible in any religion other than Islam. The followers of all religions, other than Islam, are debarred from receiving this gift unless they submit to the rule of Islam and follow in the footsteps of the Holy Prophet (peace and blessings of Allah be on him).

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The puplication of the Barahin-i-Ahmadiyya contained an offer to the value of Rs, 10,000 for the votaries of all importat religions of the world to provide from their own religious books—the Bible or, the Vedas the truth which the learned author of the Barahin-i-Ahmadiyya had deduced from the Holy Quran. Should they fail to produce similar wisdoms from their scriptures the least they should do is to counter or refute his arguments, one by one and claim the award. The offer has stood unchallenged for the last 90 years. Will any of the votaries, Hindoos and Christians, dare pick up the guantlet even r.ow ?

## Claim to Messiahship

We read in the Holy Quran :

هوالذی بعث فی الامین رسولا منهم یتلوا علیهم آیاته و یز کیهم

و يعلمهم الكتاب و الحكمة و ان كانوا من قبل لفى ضلال مبين
و آخرين منهم لما يلحقوا بهم و هو العزيز الحكيم .

"He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, teaches them the Book and wisdom, although they were before, in manifest misguidance.
*"And among others from among them who have not yet joined them, He is the Mighty, the Wise".*
*(62 : 3—4)*

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Says Abu Hurairah : "One day we were sitting with the Holy Prophet when Sura Jumah was revealed. I asked the Holy Prophet, Who are the people to whom the words "and among others from among them who have not yet joined them, refer." Salman the Persian was sitting among us. Upon my repeatedly asking him the same question, the Holy Prophet put his hand on Salman and said 'If Faith were to go up to the Pleides, a man from these would surely find it". (Bukhari).

Again says the Holy Quran :

هو الذى ارسل رسوله بالهدى و دين الحق ليظهره على الدين كله
و لو كره المشركون

He it is Who has sent His Messenger with the guidance and the Religion oi Truth, that He may cause it to prevail over all religions even if those who associate partners with God hate it," (61-10)

Most commentators of the Quran are agreed that this verse applies to the Promised Messiah in whose time all religions will make their appearance and the superiority of Islam over all of them will be established.

It is apparent that the Second Advent of the Holy Prophet is a spiritual affair. The Holy Prophet could not be ex-

pected to physically appear among his followers but he was certainly to appear in the person of one of his followers who was to be through and through a most devoted follower of his Master and one who would have drunk deep at the fountain of him whose cause he had to plead and whose religion he had to serve. In other words he would be a most faithful servant of the Holy Prophet, his deputy, his lieutenant, to serve Islam in the latter days.

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Hazrat Mirza Ghulam Ahmad of Qadian was of Persian descent. His ancestor Mirza Hadi Beg Birlas has migrated to India with some 200 relatives and followers in the time of King Zaheer-ud-Din Babar and settled in the Gurdaspur district. His descendents rose in the estimation of the Mughal Emperors at Delhi. Mirza Faiz Muhammad was granted the *Haft Hazari* rank, a unique distinction only enjoyed by princes of the royal blood, as well as the title of عضدالدوله (Arm of the Empire).

Hazrat Mirza Ghulam Ahmad, under Divine guidance claimed in the eightees to be the Mahdi and Messiah as referred to in the traditions of the Holy Prophet (peace and blessings of God be on him). He invited the Muslims to join him and serve Islam under his instructions. Good and pious Muslims who were looking to the heavens for the appearance of a deliverer at once flocked to Qadian and promised to serve under his banner. The Ahmadiyya Movement was initiated in 1889 with head-quarters at Qadian and his followers have ever since continued to serve Islam to the utmost of their capacities. The Holy Founder of the Ahmadiyya Movement served Islam by his speeches and writings and magnificent religious literature against Christianity, Hinduism and other atheistic movements. His pen served to smash up like the Rod of Moses all forms of falsehood and trickery, used in the name of religion.

## Muhammad and Ahmad

Muhammad and Ahmad are two names of the Holy Prophet of Islam (peace and blessings of God be on him). The name-Muhammad-which literally means 'the praised one' was given to

him by his grandfather at his birth and Ahmad which means 'one who praises' ocurrs in the Holy Quran. It is an attributive name and significes that the Holy Prophet will eulogize his God to the extent that no human being will have done so before or after him.

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Again the word Muhammad significes that the bearer of the name will perform deeds showing majesty and glory. But the word Ahmad signifies beauty and grace, gentleness and humility. Accordingly we observe that the first phase of his dispensation was characteristic of glorious deeds. Besides being a master-prophet he was recognized as the undisputed monarch of Arabia-a unique distinction never enjoyed by any other prophet before him Being the 'Seal of the Prophets', he was to be the fountain-head of all future refomers of the world. No Reformer could claim the office until and unless he conformed to the prophethood of the Holy Prophet and confessed to be his humble and faithful follower in all respects. On the temporal side, the empire of Islam throughout the last thirteen hundred years exibited glory and majesty never enjoyed before by any other prophetic order for so long. Great were the achievements of the followers of Islam in all phases of civilization. All sciences and arts of the world display the impact of Islam in every known part of the earth. The opposition forces made frequent use of the sword to suppress Islam and nip it in the bud. So they were met with the sword and the sword remained unsheathed till there was no opposition and religion became a matter of conscience.

## Second advent of the Holy Prophet

In modern times the sword was not used to spread religion. It had been replaced by the pen. Books, phamphlets and newspapers have become the vehicle for publishing pernicious and venomous propaganda against the Holy Prophet and against Islam. The forces of evil have risen in all conceivable forms and are carrying an unceasing campaign against Islam and its followers. So Providence raised Hazrat Mirza Ghulam Ahmad of Qadian to be the Messiah and Mahdi who, as the deputy of

the Holy Prophet (peace and blessings of God be on him) served Islam with his mighty pen for some thirty years and prepared a galaxy of devoted followers who spared neither life nor limb nor health nor wealth in the service of Islam. This pious company of devotees was prepared on the same lines as were the comapnions of the Holy Prophet (peace be on him). The Promised Messiah himself was a successor to the Holy Prophet and was succeeded on his death on May 26, 1908 by his best and most devoted follower, Hazrat Maulvi Noor-ud-Din who was unanimously elected as the First Caliph to the Promised Messiah. The Ahmadiyya Caliphate was initiated on May 27, 1908. The new Khalifa controlled and guided the destinies of the Ahmadiyya Community in particular and of the Muslim community in general for six years. He expired on Friday, March 13, 1914, to be succeeded by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad as Khalifa-tul-Masih II at the age of 25. During the long span of 52 years of his Khilafat, he led the Ahmadiyya community from strength to strength. He prepared Muslim missionaries and sent them abroad to preach Islam in Europe, America, Africa and South-east Asia. As years rolled by, the number of missionaires steadily increased. Mosques for the worship of God are being erected in Europe and Africa. The results of our missionary efforts are particularly very bright in West Africa where Christianity had taken firm roots and was on the verge of proselytizing the whole native population to its fold. The Ahmadiyya missionaries however stemmed the tide, won the hearts of the natives and won them over to Islam. Minarets of Ahmaniyya Mosques can now be seen from a distance in Nigeria, SierraLeone and Ghana ; schools, colleges and hospitals are springing up in the towns. We have thousands of Ahmadies in Indonesia and the neighbouring islands. Our progress in European countries is equally encouraging. We are equally anxious to reconvert Spaniards to the faith of their Arab forefathers who ruled the land for 700 years.

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Hazrat Khalifa-tul Masih II expired on November 8, 1965. He was succeeded by his illustrious son Hafiz Mirza Nasir Ahmad M. A. as Khalifa-tul-Masih III. The new Khalifa is equally zealous

and anxious to spread Islam in the world. Last year he paid a visit to West Africa where he freely mixed with the people and endeared himself to them by his visible gestures of love and sympathy which burst forth from his noble heart like refreshing rain-drops on a stretch of thirsty soil. There could be no better way of unfolding the intrinsic beauties of Islam than the one adopted by the "Spiritual king of the present age"—the title which President Tubman appropriately improvised to describe the God-inspired personality of the noble visitor.

Earlier in July 1967, Hazrat Khalifa-tul-Masih III paid a visit to Ahmadiyya missions in European countries. On the last leg of his journey he delivered an address on July 28, 1967 in the Wandsworth Hall, London. He said :

"Gentlemen, mankind finds itself at this moment at the brink of disaster. In that context I am the bearer of a momentous message for you and for all my brethern. Having regard to the occasion, I shall endeavour to make it brief.

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My message is of peace and harmony and of hope for mankind. I earnestly hope that you will listen carefully to what I have to say and to ponder it with an open and enlightened mind."

During the course of his address he briefly discussed the life-history of the Holy Founder of Islam and of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, and some of his wonderful prophecies which saw their fulfilment in his life-time or after his death in 1908, and about the outbreak of the Third World War and the victory of Islam. He concluded by saying :

"The signs of the fulfilment of the prophecies about the victory of Islam are becoming more and more evident. I have just discussed the prophecy about the Third World War as after which Islam will truimphantly emerge in its full glory and I have also pointed out that this catastrophe can be averted through sincere contrition and by treading the path of virtue as taught by Islam. It is for you to choose and save youselves and your children by establishing a true relationship with God based on

certainty and conviction or to doom yourselves and your progency to total annihilation by opting for paths that lead away from Him. The Divine Warner has warned you in the name of God and His Messenger, the Holy Prophet Muhammad (peace and blessings of God be on him). He has done his duty. It is my earnest prayer that God grant you the strength and courage to do your duty".

## Permanence of the Ahmaddiyya Caliphate

According to the Promised Messiah (peace be on him) the Ahmadiyya Khalifat is destined to stay permanently till the end of the world. Says the Promised Messiah :

He (God) manifests two kfnds of His power, one, at the hands of the Prophets themselves and the other powerful manifestation of His power and might after their death.....It is at this crisis that Almighty God manifests a second time His might and power and rallies the tottering ranks.....Then Almighty God raised up Abu Bakr and showed another proof of His might and power and thus He helped up falling Islam and fulfilled His promise contained in the Quranic verse !

وليمكنن لهم دينهم الذى ارتضى لهم ويبدلنهم من بعد خوفهم آمنا

He will surely give them in exchange security
and peace after their fear.

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Bear in mind, then, my dear friends, that, this being an established Divine law that He shows two manifestations of His power in order that He may thus trample under foot the two hollow hopes of the opponents (of prophets) it is not possible that He should give up His old way. Be not, therefore, grieved at what I have said and let not your hearts feel depressed for it is necessary for you to see the second manifestation of the Divine power, and it is better for you, for it is *everlasting and will continue without a break up to the Day of Judgement.*

## The future of the Ahmadiyya Caliphate

The second manifestation of the Divine Power clearly means the Caliphate. So the Ahmadiyya Caliphate which was initiated in 1908 continues to function and will continue to do so till the Day of Judgement. The future religion of the world will be Islam. Nations of the world will find their solace under the banner of the Master-Prophet Muhammad (peace and blessings of God be on him). There will be One God, one religion, and one Prophet, Muhammad (peace and blessings of God be on him). The Ahmadiyya Caliphate will be the rallying point of the peoples of the world. There will be Ahmadiyya Muslim states in the world, but all professing allegiance to the Ahmadiyya caliph at Qadian. This is the Divine scheme of things which is going to take shape in the near future.

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